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THE SPIRIT'S PROPHETIC TESTIMONY CONCERNING THE SUFFERINGS AND THE GLORY OF CHRIST:

A SERMON,

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1 PETER I. 11.

(Concluded from page 127.)

II. WHEN the Spirit of Christ foretold that "*Glory*" would follow his sufferings, his intention was to teach us that it would follow them as an effect follows its cause, *designedly* and *necessarily*, and not casually, or by accident. Such sufferings as the Son of God endured, could not but lead to the most glorious results. Whether we advert to the manner in which they developed the character and perfections of the Deity, and the great moral influence which they consequently exert over the fears and feelings of men;—or whether we refer to the powerful appeal which they make to the sinner's understanding respecting the hopelessness and peril of his state, had they not been appointed;—we must conclude, that either of these particulars separately, and still more the two conjointly, must needs put forth an influence highly persuasive and commanding, and necessarily drawing after it the most triumphant consequences.

"Touch'd by the Cross, we live, or more than die;
That touch which touch'd not angels; more divine
Than that which touch'd confusion into form,
And darkness into glory;—
That touch, with charm celestial, heals the soul
Diseas'd, drives pain from guilt, lights life in death,
Turns earth to heaven, to heavenly thrones transforms
The ghastly ruins of the mouldering tomb."

But, (to reason independently of these happy consequences naturally flowing from the sufferings of Jesus Christ,)—did not the great Sire covenant or decree glory to his suffering Son? What

mean those words, "When thou shalt make," or rather, shalt have made, "his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand? He shall see of the travail of his soul, and shall be satisfied." (Isaiah liii. 10, 11.) Unquestionably, they imply that the Father would give great glory to the Son as the reward of his sufferings. We have no authority to infer from this decree, that Christ had no glory until after his sufferings. For he had glory with the Father, not only before his own existence in the flesh, but even before the being of the world itself. "And now, O Father," (said Jesus Christ, when claiming the glory covenanted to him by the Father,) "glorify thou me with thine own self, with the glory I had with thee before the world was." (John xvii. 5.) Nor was he destitute of glory even at the time when he disrobed himself, and "laid his glory by." For then, men "beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." (John i. 14.) But if he possessed such glory during all the time in which he tabernacled with men, he enjoyed an unusual degree of it in the Holy Mount, where he was transfigured. For then "his face did shine as the sun, and his raiment was white as the light." And then it was that "he received honour and glory from God the Father, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'" (2 Pet. ii. 17.) But all the glory which he ever had on earth, before his sufferings, was greatly to be surpassed by that which was to "follow" them. But if asked, how any glory could exceed that which he received when he was sent forth from the bosom of the Father, as perfectly qualified and authorized to reveal his character, and his purposes of mercy to mankind,—or that which he had, when, by the finger of God, he wrought the most stupendous miracles, in confirmation of his mission, and furnished other such tokens of his Father's favour as were perfectly unprecedented,—to these questions we reply, that after he had actually offered up his life for the world, he had more striking marks of the approbation and delight of his Father afforded to him than ever he had before, and was placed in a condition to furnish the most astonishing and triumphant displays of wisdom, mercy, love, and power. The glory which was to recompense his cross and passion, was not the glory of worldly heroes,—such as that of acquiring the dominion of this world by artifice, aggression, and every other species of political injustice;—nor yet that of enslaving the world by cruelty and bloodshed. Such glory he leaves to your Nimrods, your Nebuchadnezzars, your Alexanders, your Cæsars, your Mahommeds, or your Napoleons! Such glory may be, and certainly is, well calculated to suit their grovelling and infernal taste. But by an understanding, a benevolence, and a moral excellence so perfect as his, no glory save that which "God the Father almighty," all gracious and all

perfect, hath stipulated to secure for him, can be held in any estimation whatever. This is the glory to which his undivided attention is turned. On this his holy heart is fixed:—and for this he is looking, or, as the Holy Spirit phrases it, “is henceforth expecting till his enemies be made his footstool.” (Heb. x. 12, 13.)

Having said thus much, were this branch of our subject one of minor interest, or one on which bare hints would yield sufficient satisfaction, we might close our remarks upon it. But as it is a topic of pre-eminent importance, we must therefore dwell on it more at large. And we observe,

1. That the Glory which the Holy Ghost predicted, as following the Saviour's sufferings, was that of a most triumphant vindication of his character from those vile aspersions which his rejection and crucifixion by the Jews had brought upon it. To that people were committed those divine writings, the end of whose inspiration was to testify of Christ, and to prepare the world for his reception in the flesh. Of course, the world was naturally led to expect that the first manifestation of the Messiah would be made unto the Jews, and that they would most joyfully receive him. Judge, then, what must have been the public disappointment, when, instead of giving him this kind and hearty reception, the Jews rejected and crucified him. Having sunk in the opinion of his own people, it was to be expected that he would sink in the opinion of others; and nothing but a solemn vindication of his character could have preserved his cause from total ruin. Nor was it more necessary to vindicate his character, than to *foretell* that vindication; that the faith of his people, at the time of his death, might be preserved from utterly failing, and that the public attention might be directed to his resurrection, as an event which was to form the most important sanction of his mission and labours that had ever been given to the world. For these reasons, the Spirit of Prophecy, in David, when speaking in the person of Messiah, said, “Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.” (Psalm xvi. 10, 11.) How much Jesus Christ felt at the prospect of this stain upon his character, and of this successful vindication from it, may be gathered from his own words in his valedictory address to his disciples. For, after promising to send the Comforter to them, he adds, (John xvi. 8—11,) “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me,” which they are required to do; “of righteousness,” that is, of my rectitude, “because I go to my Father,” who certainly would not give me any countenance, were I a sinner, “and ye see me no more; of judgment,” that is, of my victory and power to judge, “because the prince of this world is judged,” and his authority is falling.—And how complete this

vindication proved, we are informed by St. Paul, who assures us, (Rom. i. 4,) that he "was declared to be the Son of God with power, according to the Spirit of Holiness, by his resurrection from the dead." Thus his resurrection from the dead by the Spirit of Holiness, was God's voice to those who rejected and crucified him. And what said that voice unto them? Why, that though they had condemned him as an impostor, and put him to death as such; yet was he Jehovah's favourite, and would be upheld by him in his glorious undertaking. But while his resurrection greatly added to his glory, it was not intended to be the limit of it. For,

2. The Glory which was to follow his sufferings, was to embrace his elevation to the throne of Glory by the right hand of God. That he was to attain to the throne, the Holy Ghost predicted by David, when he said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.) And that this was not to be a merely temporary piece of pageantry, but a *substantial* and a *perpetual* elevation to the dignities of the throne of glory, we learn from the same Spirit of Prophecy, who, when congratulating the Messiah on his ascent to the throne, saith by David, (Ps. xlv. 6, 7,) "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This rite of anointing was always used at the inauguration of the Kings of Israel and of Judah, and was used as an emblem of joy and prosperity: Hence resulted the propriety of its peculiar application to the Messiah, on his exaltation to the throne. This advancement to the splendour of Jehovah's throne, was a boon placed directly in the view of the Saviour, as a part of the joy which was covenanted to him. And, as such, he expected it to be the immediate result and recompense of his completed labours. We therefore hear him saying, (John xiii. 31, 32,) just as his work was drawing to a close, "Now is the Son of Man glorified; and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Nor was he in any wise disappointed. For, within seven weeks after his resurrection, we find Peter affirming, "that God had made that same Jesus, whom the Jews had crucified, both Lord and Christ." (Acts ii. 36.) This was what St. Paul phrases "highly exalting," him, (Phil. ii. 9,) and "giving him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And what we are to understand by this peerless name which he has received, and by his being made both Lord and Christ, we learn from Peter, who, when defending himself before the great Council of the Jew-

ish nation, said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins." (Acts v. 31.) And that he might be able to act in a manner corresponding to these titles, it was requisite that he should possess unlimited power. Accordingly we hear him saying, "Thou hast given him (the Son of Man) power over all flesh, that he should give eternal life to as many as thou hast given him." (John xvii. 2.) Nor was this power limited to his control over men; but extended to every intelligent being, whether man or angel, and to every event, circumstance, and thing, whether on earth or in heaven. Hence Jesus said, "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) Seeing, then, that he occupies the most dignified station in the universe, being seated at the right hand of God, that all power is vested in him, and all judgment committed to him, and that he is appointed to be the sole arbiter of salvation and eternal life, it might well be said, that "Glory" was to follow his sufferings. But even this was not all the Glory. For,

3. He was to have the Glory of vanquishing and spoiling the powers of hell, who, for a short season, apparently prevailed over him, and of manumitting those whom they had carried captive. This part of his glory was acquired on his re-entering the celestial world. It was customary for the ancients to lead their military conquerors into their native cities in triumph, attended by their friends, and followed by the conquered, who were sometimes chained to, and dragged at, the wheels of the victor's chariot. It was, we think, with this image in his mind that the Psalmist said, (Psal. lxxviii. 17, 18,) when referring to this branch of Messiah's glory, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, as in the holy place. Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts for men," (to be distributed among thine attendants, as the ancient conquerors did,) "yea, for the rebellious also," (for the vanquished also, a thing never done by the ancients,) "that the Lord God might dwell among them;" that mankind, perceiving that this triumph was not intended solely for the advancement of the Victor's honour, but also, and especially, for the benefit of the conquered, might yield him their hearts, being conquered by his love as well as by his arms. From St. Paul, we learn, that this prediction has been fulfilled; for he says, (Col. ii. 15,) "Christ having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," that is, in his Cross. So intent was the Son of God on totally overthrowing the powers of darkness, that when that eventful hour arrived in which they put forth all their energies, to ensure to themselves the victory, (significantly designated "the hour and the power of darkness,") being strengthened of the Father, he met them with the greatest resolution and firmness, saying to his at-

tendants, "Rise, let us go hence," (let us instantly meet them,) and then added, "For this cause came I unto this hour." This was no merely momentary feeling of courage, but one that ran through his whole life, particularly that part of it in which he exercised his public ministry. During this latter period, he more than once had his imagination so completely filled with this subject, as openly to anticipate the joys of conquest. "I beheld," said he, "Satan as lightning fall from heaven." (Luke x. 18.) This we call the joy of anticipation, as he did not actually vanquish his foes until he expired on the Cross; and, consequently, did not actually lead captivity captive, until he ascended into heaven. Then it was, that as the mightiest conqueror, he re-entered his glorious abode, dragging the conquered at his chariot-wheels in triumph, and distributing his inestimable gifts on all around. Then was sung that song of exultation, (Ps. xxiv. 7—10,) "Lift up your heads, O ye gates; and he ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory." And then it was that the Father said to him, (Ps. cx. 1—3,) "Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Having now assumed the royal vesture, and being placed in circumstances to prosecute with vigour his redeeming plan, he lost no time in sending down the promised Spirit on his servants, in the fulness of his gifts and graces, making them partakers of a discriminating knowledge, a constraining love, an invincible courage, a miraculous energy, and every qualification requisite to undertake and execute the arduous services entrusted to them. And being thus equipped, they heroically rushed on the insulting foe, valorously assaulted his strong holds, and nobly determined not to sheath the sword, until every captive of sin and death should be perfectly emancipated. In this unparalleled and glorious conflict they still are pressing onwards with unabated ardour and success. And what shall be able to withstand them? Shall ignorance and error? Shall superstition, marshalled in all its terrors? Shall infidelity, with all its petulance and obstinacy? Shall iniquity, arrayed in all its impudence and hardihood? Shall earth and hell, leagued in the most formidable phalanx? Answer, ye who have been delivered by the victorious arms of our Immanuel!—Answer, ye disappointed, confounded, vexed, and trembling Devils!—Answer, blessed Jesus, for thyself! Gird thy sword upon thy thigh, mighty Conqueror; go forth with thy victorious legions; turn the battle to the

gate; take the spoils of death and hell, and let them hang before thee in thy temple as the remembrancers of thy might and majesty, and as thy pledge to the earth that thou wilt give it quietness and assurance for ever. Already this is done in the appointment of Jehovah. Already it is done, if either the fears of the pursued, or the confidence of the pursuers, can influence and secure this consummation. Already it is done, if the partial accomplishment of the prediction may be taken as a pledge of its completion. We are not ignorant of the fact, that there are many who look on this deliverance of the world from the bondage of sin and death as a mere creature of the imagination. In their opinion, the generality of men are in no such thralldom; and if they were, of nothing are they more persuaded than of this doctrine, that no man is born in such a state. They, therefore, strongly contend, that the gift of such a freedom as that to which we have referred is altogether superseded by a dignity natural to man. A dignity natural to man! What is it? And where is it to be found? Shall we go into heathen countries in search of it? And what do we find there? What! why hundreds of millions of these dignified beings, wallowing in filth, rioting in cruelty and barbarism, mentally prostrated by the most degrading and appalling superstitions, and probably literally prostrate either before some huge and shapeless mass of timber or of stone, or before some contemptible bit of matter, an inch or two in length! And whether we look at man, in his natural state, as resident in heathen countries or in Christian, we find him a perfect compound of brute and devil. Surely a creature so deeply fallen is in need of a deliverer. And, blessed be God, it is part of the Saviour's glory to erect the prostrate mind of sinful man, to elevate his grovelling affections, to make his dispositions and tempers heavenly, to pardon his horrible iniquities, to beautify him with the garment of salvation, and to present him at last before the presence of the divine glory without either spot or wrinkle or any such thing. But

4. If the Glory of redeeming men as individuals was reserved to Christ, how much more that of forming them, as redeemed subjects, into a temple for the great Jehovah, the Lord God Almighty. This Glory was foretold under the type of the call of Joshua, the son of Josedech, to the honour of rebuilding the temple at Jerusalem, after the captivity in Babylon. For thus said the Spirit of Prophecy on that occasion, (see Zech. vi. 10—13,) "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah, the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech the High Priest; and speak unto him, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the

Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne : and the counsel of peace shall be between them both." Now as Joshua, who was one of the chief of those Jews that returned from the Babylonish captivity, was chosen to the honourable employment of rebuilding the temple of the Lord at Jerusalem, he was in this constituted an eminent type of Him whose name is the Branch, even the Lord Jesus Christ, who, at the head of all those who have been redeemed from sin and death, is appointed to build them into a habitation of God through the Spirit. The temple at Jerusalem was a large and magnificent structure ; and was justly accounted one of the wonders of the world. But magnificent as it was, it was neither erected nor delighted in for its own sake ; being too mean a habitation for the eternal God. Hence, when the Jews were priding themselves in that building, and were substituting its erection, and the presentation of costly sacrifices, in the place of moral worth, they were thus addressed : (Isaiah lxvi. 1, 2 :) "Thus saith the Lord, The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ? For all those things hath mine hand made, and all those things have been, saith the Lord :"—intimating that any temple built on such a spot, and of such materials, is too insignificant a habitation for a being of such majesty and glory. And the very same doctrine is set forth in still plainer terms by St. Paul ; who says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts xvii. 24.) The house, therefore, which Jesus Christ is to build to him is to consist of Believers, who, coming to Christ the living stone, are, as lively stones, to be built up a spiritual house or fabric, and a holy residence for the Being whose name is holy, and who dwells in the high and holy place. And as this temple is to reach into all lands, and to have as many of earth's inhabitants built into it as possible ; Jesus Christ has sent his ministers, or master-builders, into all lands, to hew out of the quarry of nature as many of these lively stones as possible, and to put them into this sacred edifice. Blessed be God, this glorious structure is rising rapidly ; and, in a little time, he shall "bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it."

5. To him is reserved the Glory of renovating the system of nature, "the heavens and the earth that are now," and of forming them into a suitable residence for this pure and perfect sanctuary to all eternity. For thus said the prophetic Spirit by Isaiah, (chap. lxv. 17—25,) "Behold I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the

voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." This prophecy will, perhaps, receive some additional light from the last three verses of the following chapter: For there the Spirit adds, "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed" (addressing himself to his covenant-people) "and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Some understand the above prediction (for all are agreed that both passages refer to one and the same event) figuratively, supposing it to describe a period of the Christian dispensation, when the knowledge of the Lord shall so prevail in the earth as to produce the happiest effects in it. They suppose that this general diffusion of divine knowledge will contribute greatly to the improvement of all the political systems then in being, infusing into them the most enlightened, liberal, and holy principles. But, while it is thus to amend the political state of things then in being, it is to conduce much more to a change for the better in the church of God. No traces are then to be found of the existence of those accursed demons, bigotry and discord; nor of their first-born, party-spirit and party-zeal. Then Christians of different denominations are to see nothing in each other's creeds but true or probable opinions, and nothing in each other's persons but Christians and brethren. The signs of those times are to be perfect love to God, and unfeigned love to man; and the glory of the Lord is to be in every place for its beauty and defence. We cannot but confess, that if this prediction were to reach no higher a consummation than this, that we have stated, it is one devoutly to be wished by every human being. But we think the Spirit of Christ never in-

tended the prophecy to be so limited. It is true, that it contains several expressions which seem to refer to some primary and partial accomplishment which is to take place during the present system of things. But then there are other expressions in the prophecy which never can be perfectly fulfilled but in the final renovation of the system. And what very much confirms us in this view of the subject is, the manner in which the Apostle Peter speaks of it. He represents the new heavens and the new earth as immediately succeeding the dissolution of those that now exist. Observe his words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 10—13.) And besides this, in the new heavens and the new earth righteousness alone shall dwell;—a thing not to be expected in any stage of the existence of the present heavens and earth. If, in addition to the foregoing arguments in support of a literal interpretation of this prophecy, we consult the Revelation to John, we shall find several other circumstances connected with the "new heavens and earth," which never can be predicated of the present system of things. "I saw" (says John) "a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 1—4.) In the "new heavens and earth," of John, then, there will neither be tears, nor sorrow, nor crying, nor pain, nor death, nor, consequently, any more sin. And hence we say, that such a state of things cannot synchronize with the present heavens and earth, and therefore cannot be figuratively understood. For these reasons we look for the literal accomplishment of Peter's promise, and expect that the system which we now inhabit will be raised to a much better condition than that which it had even in the state of innocence. We cannot think that the paradisiacal earth had any parts which were uninhabitable by man through excessive heat and cold. Nor can we

think that it had any parts in which man could not travel either for want of accommodation or security. Nor can we think that there were other parts prepared to open and ingulf him. Least of all can we suppose that there were any such things in that happy state as pestilential vapours and blighting elements. And if these things had no being in paradise, certainly they will have none in the "new heavens and the new earth." In this blessed state there will be nothing to waste or impair the human constitution, but every thing to invigorate and perfect it;—nothing to injure or offend the senses, but every thing to help and gratify them;—nothing to allure and draw away the creature from God, but every thing to conduct him to creation's Lord and End. In short, creation, in this renovated state, shall be one vast mirror, present to every man, in which he shall behold the glory of the Lord, and, as he gazes, shall be changed into the same image, from glory to glory, as by the Spirit of the Lord. Should any ask how these things are to be effected, we readily and candidly reply, "We cannot tell." It is quite enough for us to know, that to our Lord belongs that power by which he is able to subdue all things unto himself, and that his are the kingdom, and the power, and the glory, for ever and ever. Amen. We add, in the

6th and last place, That to him is reserved the Glory of closing the grand drama that has been acting on the theatre of the world for nearly six thousand years, and of conducting all the affairs of Creation, Providence, and Redemption to the holiest, the happiest, and the most triumphant termination. For he must reign until all rule, authority, and power, shall have been put down, and until all enemies have been put under his feet. All this the Spirit of Christ set forth by the ancient Prophets. David said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.) And that they shall be made his footstool is fully determined. By Isaiah he has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed." (Isa. xlv. 23—25.) But this (as we are informed) will not take place until the day of judgment. For then "shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give account of himself to God." (Rom. xiv. 10—12.) This judicial process will be immediately preceded by the fulfilment of that prophetic saying, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." (Isai. xxviii. 8.) And it will be as closely followed by the performance of Daniel's pre-

diction, "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 1—3.) The achievement of these stupendous works will bring the Son of God a second time from heaven. Hence we are told that "the heavens must *receive him until* the times of restitution of all things, which God has spoken by the mouth of all his holy Prophets since the world began;" (Acts iii. 21;)—intimating that, at that period, they must *restore* him. Accordingly it is said, "Unto them that look for him shall he appear the *second time*, without sin, unto salvation." (Heb. ix. 28.) His second appearing, however, will not to be confined to them who look for it, or, like his first, to one nation; for every eye shall see him coming in the clouds of heaven, with power and great glory, that is, in great personal splendour, and attended by the most illustrious retinue, even all the holy angels. And then shall all the ungodly on earth, (significantly called all the tribes of the earth, because of their multitude,) mourn at the sight of him, particularly they that pierced him. For "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31.) And when this is done, then all that remain, being incurably infected with moral evil, shall be cast into an immense and fathomless furnace of fire, where their worm shall never die, and where their fire shall never be quenched. There

"Enclos'd with horrors, and transfix'd with pain,
Rolling in vengeance, struggling with their chain,
Talking to fiery tempests, they implore
The raging flame to give its burning o'er;
They toss, they writhe, they pant beneath the load,
And bear the wrath of an offended God."

But while these unhappy beings will be eternally confined in that

"..... black and hollow vault,
Where day is never seen, where shines no sun,
But flaming horror of consuming fires,
A lightless sulphur, check'd with smoky fogs
Of an infected darkness,"—

the favoured faithful shall dwell in endless and unutterable bliss. For then will the Redeemer turn aside the veil which has concealed the ineffable glories of the eternal God from the impertinent gaze of man from the beginning of the world, and shall let out the full blaze of his transforming and beautifying splendours on the innumerable millions of the redeemed. And then will they attain to the end of their creation and redemption, in the nearest possible approach of their nature to the likeness of the Deity, and in the

communication of all the joy and felicity that their capacity will admit. Then all the good they ever hoped for, all the blessedness of which they ever had any conception, all the riches of mercy ever promised to them, all the treasures of salvation ever purchased for them, and all the glory which the triune God can possibly confer on them, will be ensured to them for ever, even for ever and ever. And

“Then shall the saints in glorious triumph move
To take possession of their thrones above;
Satan’s accurs’d desertion to supply,
And fill the vacant stations of the sky;
Again to kindle long extinguish’d rays,
And with new lights dilate the heavenly blaze;
To crop the roses of immortal youth,
And drink the fountain-head of sacred truth;
To swim in seas of bliss; to strike the string,
And lift the voice to their almighty King;
To lose eternity in grateful lays,
And fill heaven’s wide circumference with praise.”

And when all things in the universe shall have been thus restored to their proper places, and all the ways of God shall have been conducted to this glorious consummation, “then shall the kingdom be delivered up to the Father, and God shall be all in all.”

To improve the subject, it may be observed,

1. Since the Sufferings of Christ were so circumstantially and so long foretold, and the numerous predictions on this subject have been so exactly verified; and since it was so expressly foretold that his sufferings would not be endured on his own account but for others, and for us;—ought not a consideration of these things to awaken our attention to our circumstances as sinners, to excite us to humiliation before God on account of our awful state, which made this process necessary to our salvation, and to call forth our gratitude to him for having mercifully appointed it? And ought we not, for the same reason, earnestly to seek a *personal* and *perfect* interest in his sufferings? For let it be well observed, that it is not the appointment of a Saviour for us, nor yet the circumstance of his having actually been in the world and suffered for us, that will save us. No; nor will even scriptural views of the sufferings of Christ, and a persuasion that they were intended for our benefit, necessarily lead us to a saving interest in them. And without such an interest in them, what advantage will they ultimately yield us? Think you that he suffered merely to afford us matter for speculation, or admiration, or conversation, or disputation, or encouragement to presumption and daring in our sinful courses? Surely the blood of Jesus was shed for a nobler purpose! And wherefore was it shed, but to demonstrate to us the exceeding sinfulness and ruinous tendency of sin, to wean us from the love and practice of it, to encourage us to seek the pardon of it, and to make the exercise of mercy to us honourable to the character of Jehovah as our moral Governor, and suitable to the great

ends of his government? Was it not, in short, to oblige us to consecrate ourselves to his service on earth, and to furnish us, as his servants, with a title to eternal life? If so, then no farther than as we are made partakers of this experience are we genuine Christians, or meet for heaven, with whatever community of professing Christians we may be connected. May God write these truths deeply on our hearts; and if we are yet destitute of this personal salvation, may we never rest until it is bestowed! And should we, on examining ourselves, find, that as face answereth to face in a glass, so our experience answereth to this statement, yet even then ought we not to rest in present attainments, but should be "forgetting those things which are behind, and reaching forth unto those things which are before," and so "pressing to the mark for the prize of the high calling of God in Christ Jesus." Nothing should be allowed to detain or stop us short of the highest measure of that good which has been purchased for us by Jesus Christ. O that we may give all diligence to obtain "a full reward."

2. Seeing that the Spirit of Christ foretold the Glory as well as the Sufferings of our Lord, and that these prophecies have, in so great a measure, been fulfilled; ought not these things to fill the disciples of Jesus with joy, and with the liveliest expectations of the perfect accomplishment of all that was foretold? Nay, ought not a consideration of these things to lead the followers of Christ most earnestly and constantly to pray that all the glory covenanted to him may speedily be given him, and to aspire to the honour of being Jehovah's instruments in advancing the glory of his only begotten and well-beloved Son? And let it not be forgotten, that every Christian has it in his power, either in a greater or in a less degree, to further the cause of the Redeemer in the world, and is therefore under an obligation to a faithful use of his ability. By *personal efforts* you may contribute to the spread of religious knowledge, and to the conversion of sinners. And by *pecuniary aid*, you may minister to the support of those funds which are to defray the expense incurred in employing others to do the same thing, beyond your line of operation. Nor can you reasonably expect to hear Jesus Christ say unto you in the last day, "Well done, good and faithful servants," unless you shall have been found through the day of your probation, at least through that portion of it lying between your conversion and your death, faithfully to have employed all your means for the furtherance and consummation of his glory in the salvation of the world. God grant, that in that day we may find acceptance with him as his servants, and be permitted to enter into the joy of our Lord!

Biography.

MEMOIR OF MR. JOHN INGLISH, OF CHILLICOTHE, OHIO.

(Concluded from page 133.)

EVERY means was resorted to, and every possible care and attention paid to restore him to health. But although his symptoms sometimes flattered his friends with hopes of his recovery; yet his complaint baffled all their skill and attention. His health gradually declined; and toward the close of the year, it became very apparent that the "wasting life" of our afflicted young friend, was drawing to a close. He was fully sensible of his approaching dissolution, and viewed it with calmness, with resignation, with cheerfulness. And throughout his protracted illness, all his conduct and deportment spoke the language of his heart to be, "*Thy will be done.*"

So long as the state of his health and strength permitted, he constantly attended the public worship of God, the ordinances of His house, as well as society and class-meetings; on which occasions he seemed deeply engaged and much devoted. And when his strength had so far failed, that he could no longer go to the house of God, he continued to attend his class meetings, which were held at his father's house.

From the time he embraced religion, he rarely or never omitted the opportunity of speaking in Lovefeast or General Class-meeting. There was something in his voice, his tone, his impressive manner of speaking; which, together with his deep piety, his holy ardour and his fervent zeal, --greatly interested and affected his hearers. I have never heard him speak on those occasions, without being delighted and edified, as well as affected. The last Lovefeast at which he spoke, was at Quarterly-meeting held in Chillicothe, Nov. 26th, 1821. With pallid check and emaciated frame, he rose and addressed the society, as nearly as can be recollected, in the following words:—

"My friends,—I rejoice in having another opportunity of meeting with you, and of adding my testimony to yours, of the goodness and mercy of God, and the truth of our holy religion. This is probably the *last time* I shall enjoy the privilege of addressing you. I am convinced that I cannot long remain an inhabitant of this world. The disease under which I labour, I feel, is wearing me down to the tomb; and I shall shortly be numbered with the pale nations of the dead. In the contemplation of this solemn change, which awaits me, and to which my thoughts continually turn, my mind is oftentimes agitated with hopes and fears, and my spirits sometimes much depressed. The enemy of my soul sometimes thrusts sore at me, by severe temptations, especially

to doubts and fears concerning my spiritual state. I find it to be a hard task to relinquish all worldly prospects, all hopes of living, and to be entirely resigned to my lot. But I thank God, that the religion of Jesus Christ affords a 'balm for all my wounds, a cordial for all my fears;' and I do experience His grace to be sufficient for me, in this season of sore trial. And when by an eye of faith I am enabled to look forward through the 'gloomy vale,' and contemplate the joys of Heaven, the crown of glory which awaits the faithful, I feel like exulting in the God of my salvation; and can cry out with one of old, '*Though He slay me, yet will I trust in Him.*'" [Then raising his trembling hand, he continued, in a very emphatic tone.] "What though I shall walk through the valley and the shadow of death, I will fear no evil; for *His rod and staff shall comfort me.*' I feel that 'the time of my departure is at hand; I have fought a good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' And I 'know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens.'"

He concluded with a most earnest and affectionate address to the younger members, exhorting and encouraging them to be faithful and persevering in their Christian course; while tears of sympathy and compassion, mingled with those of grief and joy, flowed from almost every eye.

During the months of December and January, his symptoms of dissolution were much increased; and his tide of life was gradually ebbing out. He suffered much from the pain in his breast, his daily fever, his difficulty of breathing, &c. So that during the last three or four weeks of his life, he was confined to his room, with little more than strength enough to walk without support. I called to see him frequently during this period of his illness, and always found him patient, tranquil and resigned.

As he was now unable to attend public worship, and being thus prevented from partaking of the ordinances of God's house, he desired to receive the sacrament of the Lord's Supper at his room. Accordingly, on the evening of the 5th of February, about two weeks before his death, about a dozen friends met at his room, to unite with him on this solemn occasion. Brother James Quinn, then our stationed preacher, administered the ordinance in a very solemn and affecting manner. The scene was interesting and impressive, and deeply affected all who were present. After this solemn ordinance was closed, brother Quinn requested our afflicted young friend, if his strength permitted, to relate his exercises of mind, and God's dealings towards him; which he did as follows:—

"God deals with me more mercifully than I deserve; for while he afflicts with one hand, he graciously supports me with the

other. While disease is gradually wearing me down to the grave, and my spirits become languid and depressed, as my strength fails, the enemy of my soul thrusts hard at me. He tempts me to despondency, to distrust God's mercy, and to doubts about my spiritual state; by which my mind is much harassed, and my spiritual comforts sometimes much diminished. Yet, blessed be God, my confidence in Him remains unshaken. I ought not—I cannot doubt his mercy. When I was a stranger to Him, wandering in forbidden paths, and seeking death in the error of my ways, 'He took my feet out of the mire and clay, and placed them on a rock.' I have relinquished all expectation of being long an inhabitant of this world. My days are swiftly passing away; and I feel that this clay tenement will soon be dissolved. But I feel confident that God will not suffer me to die, until these conflicts and temptations, which I believe He permits for the wisest purposes, shall be ended, and He gives me the victory over all my foes, and imparts that 'joy which is unspeakable and full of glory,' that 'hope which is *full of immortality!*' I earnestly entreat my brethren to pray for me, that my faith fail not; and that when these conflicts are over, I may come forth as gold purified in the fire."

A few days after this, calling to see him, I found him rapidly declining, and confined most of the time to bed. But as he approached the confines of eternity, his spiritual sky became more clear; he enjoyed more of the comforts of religion, and an increased strength of faith, and confidence in God's mercy through the merits of a Saviour; patiently waiting his "appointed time till his change should come." He heartily justified the providence of God, in calling him away in the morning of life, thereby removing him "from the evil to come." While I repeated to him the whole of that excellent hymn of Dr. Watts', which begins,

"Why should we start and fear to die?"

he seemed fully to realize the sentiments and to enter into the feelings therein described, especially the two last verses; while, in the fulness of his soul, the silent tear flowed down his pallid cheek.

His strength was now so much exhausted, that he could not dress and undress without assistance. And when no longer able to support himself upon his knees in prayer, he would ask his mother or some one else to assist him to his bedside, where falling on his knees, and prostrating his body on the bed, he would continue for a few minutes in silent and fervent prayer.

On Tuesday the 19th of February, his symptoms of dissolution rapidly increased. He breathed with difficulty, and his cough and the discharge from his lungs, sometimes nearly suffocated him. At night he rested but little, and his symptoms increasing, and his strength failing fast, his friends perceived that his final hour was at hand.

Early on the morning of Wednesday the 20th, he was thought by his friends to be dying; and while they were assembled round his bed, with anxious looks and throbbing breasts, waiting his departure to a world of spirits, our dying friend looked round upon them, and perceiving them weeping, he asked his mother, "What is the matter—do you think I am going to leave you all?" His father replied, "I think you are." His mother then asked him if his confidence in God remained unshaken. He replied, "O yes! But I want a brighter evidence of my acceptance, the witness of perfect love, that I may leave a living testimony that I have gone to glory." Then clasping his hands together, he prayed a few moments with uncommon energy and earnestness, exerting therein apparently, all the powers of his soul; entreating the Lord to deliver him from all doubt concerning his salvation, that he might see his way clearly and have a bright evidence of his acceptance, and be filled with that love that casteth out fear; appealing to God most devoutly for the sincerity with which he had endeavoured to serve Him, and earnestly besought Him for Jesus' sake to save him now in the hour of his extremity, and prepare him for the mansions of glory. He now addressed himself to his weeping friends who were around him, requesting them all to pray that he "might have a clear witness of perfect love, and a bright prospect of glory, so that he might rejoice in the God of his salvation." Brother Quinn (the stationed preacher) entered the room at this moment. Our dying young brother looked wishfully at him and attempted to speak, but his cough coming on prevented him. His mother informed brother Quinn of the request he had just made that they should all pray for him. Brother Quinn then said to him, "My dear brother, do you not believe and feel that God loves you, and that you love Him?" He replied, "O yes! O yes!"—Brother Quinn continued, "are you not resigned to His blessed will?" He said, "I think I am." Brother Quinn was about to speak again, when our young friend, at this moment experienced an extraordinary manifestation of God's presence and love. When, as if filled with new life and vigour, while joy sparkled in his countenance, he raised his hands, clapped them together, and with a holy triumph and in rapturous strain, cried out, "*Oh! Bless the Lord,—He is come!—He is come!—He is come!—Glory!—Glory to my blessed Jesus! The enemy is gone! Glory to God—I am going to see my Blessed Emmanuel!*" He continued in this strain, shouting aloud the praises of God for several minutes, with a strength of voice which surprised all who heard him. Several of his friends and neighbours being now present, he addressed most of them individually, but briefly; expressing his glorious prospect of future blessedness, and encouraging them to meet him in heaven.

When he had paused a moment, "now," said he, "I wish you all to join in prayer, that the enemy may not be suffered to as-

sault or tempt me any more." On which they all kneeled down and united in prayer, brother Quinn addressing the Throne of Grace on the occasion. And truly God was present to hear. The Divine power was felt by all. The room was filled with His glorious presence, and seemed "none other but the house of God—the gate of heaven;" which was now opening—to let this heir of glory in! Every one present wept; but it was with tears of joy. Sorrow and sighing seemed to have fled away, and joy and gladness obtained in their place. This resembled not so much

"The pains, the groans, the dying strife"

of a death bed scene, as a complete deliverance from them all. We seemed called upon to witness, not so much the *death* of our friend, as his triumphant entrance into "*Eternal life!*" And every one present realized that

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of Heav'n."

All who entered the room, instantly felt as if they were in the presence chamber of the Most High, and upon the confines of glory!

Our dying brother now took his parents by the hand, and bade them a most affecting farewell; thanking them in a very feeling manner for the tender affection and kind attention which they had shewn him all his life, and especially during his protracted illness; and prayed God to reward them abundantly therefor. He then called to him his brothers and sisters, one by one, and bade them farewell in like manner, recommending them to God's grace, and exhorting them to meet him in heaven. To his brother William (aged about fourteen years) he said, when bidding him farewell:—"William, you are old enough to seek religion; oh, put it off no longer, but "remember *now* your Creator in the days of your youth." To his brother-in-law he said,—“O brother Ferree, I am going to our sweet Emmanuel. We have served God together here; and I hope we shall praise him together in heaven for ever.” He spoke in like manner, to several other persons who were present, while joy shone in his countenance, evincing the triumphant feelings of his soul.

After a pause of a few minutes, during which he seemed as if waiting for the welcome messenger, to bear him to the haven of eternal rest; he looked joyfully around upon the company, most of whom were much affected with this solemn, joyful scene, and said,—“now compose yourselves and sing,

‘On Jordan’s stormy banks I stand,’ ” &c.

which was done with full hearts and weeping eyes; while our dying brother looked toward heaven, as though he said, “Now

Lord lettest thou thy servant depart in peace ; for mine eyes have *seen* (and my heart hath *felt*) thy salvation." After the hymn was sung, he lay calm and composed, appearing somewhat exhausted by speaking so much. He spoke to all who came into the room, giving them his hand, with some short sentence, such as—"My strength is nearly exhausted."—"Bless the Lord, I am going to see Jesus." Sister M'Dowell coming into the room, and supposing him too far gone to be able to speak, said to him, "My dear brother, if Christ is now precious to your soul, raise your hand." He replied, "O I can speak yet;—Bless the Lord—*He is precious—very precious!*"—"Then," said she, "you would rather depart and be with Christ, which is far better." He replied emphatically,—"*O YES !—Far better.*"

He lay very easy and without any pain, until about 11 o'clock, at which time he wished to be placed in an arm chair, which was done; but becoming very weak and faint, he was soon laid in bed again. Brother G. W——, while fixing him in bed, asked him if he wished to be placed in any more easy position, he replied, "*I lie very comfortable.*" These were the last words which he spoke. A few moments afterwards he began to breathe a little hard; and in about five minutes, like one going asleep, without any apparent pain, and without a struggle or a groan, his happy spirit took its flight to the paradise of God, February 20th, 1822, in the twenty-first year of his age.

So tranquil and easy were the expiring moments of our deceased friend, that his countenance, after the spirit had fled, had lost but little of that expression of triumphant joy which had so strongly marked it during the last few hours of his life. And while with mingled emotions of grief and of solemn delight, I surveyed the pleasing countenance, I could not but reflect with the poet,—

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with this dead body compare."

"Let me die the death of the righteous, and let my last end be like *his*."

On the following day the mortal remains of our friend were carried to the Methodist meeting-house, where an excellent and appropriate funeral discourse was delivered on the occasion, by the Rev. James Quinn, from 1 Cor. xv. 56, 57, to a large, attentive and weeping assembly; after which the body was conveyed to the silent tomb, followed by a long procession of friends and acquaintances.

It may be proper to add a few remarks concerning some of the most prominent traits in the *character* of this excellent and holy young man.

His *faith* was strong and steadfast—that genuine faith of the gospel, “which works by love,” and purifies the heart. In him this great *spring* of Christian action being strong, his whole *motion* was strong, uniform and vigorous. To this may be attributed that unusual Christian courage and fortitude which he possessed; and which probably saved him from many of those temptations to apostacy, which others, less decided, frequently become a prey to. I remember to have heard him observe once in class-meeting, when other young men had spoken of their discouragements, their temptations, &c. “I thank God, that I have few or none of those discouragements which my brethren speak of. When I embraced religion, I formed (though with much fear and trembling) the unalterable determination, that having ‘put my hand to the plow,’ I *never would ‘look back.’* The devil *never thinks worth while* to tempt me to backslide.” But it was in prayer that his strength of faith was more particularly discernible. Here it was that his humble confidence, his holy boldness, his fervency of spirit, afforded a fine *practical* comment on these words of our Saviour; “The kingdom of heaven suffereth violence, and the violent take it by force.”

His *zeal* prompted him to take an active part in promoting the work of God by every means in his power. He took all opportunities of recommending religion to his youthful acquaintances, by the most forcible arguments, drawn from its necessity and excellency. He was especially zealous in stirring up and encouraging his young companions in the heavenly race, to diligence, to faithfulness and perseverance; setting them an example himself worthy of imitation,—a “pattern of good works”—“steadfast and unmoveable, always abounding in the work of the Lord.”

In depth of *piety*, in personal *holiness*, and in fervency of *devotion*, I have never seen his equal at his age. I have had much opportunity of observing and admiring his character in these respects; and have often felt deeply sensible of my own inferiority in his presence. In the winter of 1820—21, I requested him, for the sake of his company (as I was alone) to lodge with me a few weeks, which he did. During this time, as had been his constant practice before, he arose every morning some time before daylight, and spent often near an hour in private devotion, while he supposed that no ear but that of the Almighty heard him. I have often on these occasions been deeply affected in witnessing with what earnestness and fervency, with what holy ardour and importunity, his devotions were performed; while he seemed as if he felt himself in the presence chamber of the Most High, and with his hand upon the mercy-seat, holding converse with his God as with a familiar friend. He was in the constant practice of devoting a part of his time daily, to reading the word of God, to meditation and prayer, and in cultivating a devotional spirit. Hence his rapid growth in grace and in the knowledge and love of God.

His *humility* and *meekness* were traits in his character, not less deserving of notice than those already enumerated. And that he possessed the genuine spirit thereof, his whole deportment, his daily walk and conversation, might be cited as proof.

His *patience* in affliction, and cheerful submission to the dispensation of Divine Providence in afflicting him, are worthy of being particularly noted. During his long and painful illness, he was never heard once to murmur or complain. He sustained his affliction with truly Christian fortitude; and so far from manifesting any impatience or fretfulness, that his patience, his meekness, and his sweetness of disposition, never once forsook him for a moment. The tenderness of his parents and sisters in ministering to his wants and his comfort affected him much. He received with thankfulness every act of kindness and attention, while, often, the tear of gratitude and of affection would glisten in his eye, accompanied by a prayer that God would bless and reward them therefor, and comfort and support them when he should be no more. He observed to me once with much emotion, when I had called to see him, that "he did not know until since he was afflicted, how much his parents loved him."

It was his delight to converse on subjects of experimental and practical religion, especially with those by whose knowledge, experience and piety, he expected to be profited. And often has he on such occasions, enjoyed, in the *best* sense,

"The feast of reason and the flow of soul."

His character may be summed up in a few words. From the commencement of his Christian course till his death, he uniformly adorned his profession by a godly walk and chaste conversation; upright and exemplary in his conduct, meek and humble in his deportment, amiable and gentle in disposition; "sober minded; in all things shewing himself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be reprov'd." Therefore his "light *so shone* before men, that they seeing his good works," were constrained "to glorify God."

In confirmation of the character here drawn of the subject of this memoir, I will add the following extracts of letters received since his death, which will shew the high opinion which was entertained of him by the writers thereof; all of whom are eminent ministers in the Methodist travelling connexion.

Extract of a letter from the Rev. Alexander Cummins, Presiding Elder of the Kentucky District, to the Rev. James Quinn, dated,

"Cincinnati, Feb 29, 1822.

"I have just received from brother J. Collins, the painful intelligence of the death of our brother John English, junr. As I understand that it is expected a memoir of his life will be prepared by brother W——, I send you the following :

"Some time near the close of May last, this pious youth came to Cincinnati, partly for his health, and on a visit. When I saw his declining state of health, I advised him to spend a few weeks with me in Kentucky. Accordingly we set out near the last of May, and continued together about five weeks. In all this time he seemed much devoted to his God. I remember at a quarterly-meeting I held in Woodford Court-house, on this tour, he received a remarkable blessing, and rejoiced in God exceedingly, especially during the administration of the Lord's Supper.

"I have known many pious young men, but none in whose company I was more happy; and we spent weeks together, day and night. He frequently spoke of his bad health, and always with a calmness which indicated a preparation to go whenever called.

"I have known him from a child; but I shall know him no more after the ordinary manner. He has waited on me and other ministers at his father's hospitable house, from the time when he was a child; but now he waits for us on the banks of deliverance, where I hope to meet him and dwell with him for ever."

Extract of a letter from the Rev. John Collins, stationed preacher in Cincinnati, to Mr. and Mrs. English, dated,

"Cincinnati, March 2, 1822.

"By Dr. E——, I first heard of the death of your beloved son; and although I had for some time feared this event, yet I found myself unprepared for the melancholy news. Although we receive life on the condition that we resign it at any time, by any means, that may best comport with the Divine will; yet we feel the need of much grace to support us under the loss of near and dear friends and relatives. But my sorrow soon gave place to a heavenly joy, when I reflect on the whole wise and gracious dispensation. God is too wise to err; too good to do wrong. This is the anchor ground of every pious soul, under every dark dispensation of Divine Providence.

"But few have so much cause of rejoicing as you, my dear friends. Your son was called of God in early life, to serve Him; he obeyed the heavenly calling, and devoted his *whole soul*, in an unusual manner to his God. Who ever beheld a more rapid growth in grace in so short a time? Who ever heard him pray, but can, and ever will recollect with what holy violence he took the kingdom? Never did I hear him pray without fervently imploring God for *holiness of heart*,—a grace which, I have no doubt, he received and enjoyed in a high degree.

"During the short time he tarried in this city, he manifested the greatest resignation to the Divine will—whether life or death. I never shall forget the affecting, the interesting occasion of parting with him, for the last time, at Maysville, in July last. When he affectionately pressed the parting hand, he said, 'O, Father Collins, *pray for me*; that God may afford me grace to bear my

affliction with becoming patience, and meet my lot with joy and triumph.' Yet I could hardly persuade myself, that we were to meet no more until the dead small and great must stand before God."

Extract of a letter from the Rev. James Quinn, to the writer, giving an account of some particulars concerning the death of our brother English, dated,

"Chillicothe, Feb. 22, 1822.

"I often visited our dear brother John English during his affliction, but never heard a murmur or complaint from him; nor did I at any time discover impatience or fretfulness in him. He sometimes complained of an insensibility of soul and langour of spirit; yet he always professed a firm and unshaken confidence in God his Saviour." After giving an account of his death, brother Quinn concludes:—"Upon the whole, this is the most happy and triumphant death I have ever witnessed; and I could but exclaim, 'Let my last end be like his.'"

I might multiply extracts of letters, similar to the foregoing, from a file of them, put into my hands, most of which are from ministers of the gospel, with whom the deceased corresponded; but these may suffice.

It cannot be expected, neither is it contended, that our young brother English was entirely free from faults. But if any he had, I confess I have not been able to discover them. And it is with pleasure that I add my humble testimony to those of his other friends, that I have never been acquainted with any one whose Christian character I esteemed more highly. This is the estimation in which he was held by a large circle of friends and acquaintances, who still affectionately cherish his memory. And his enemies, if enemies he had, will readily admit,

"That even his failings lean'd to virtue's side."

In contemplating the dispensation of Divine Providence, in removing at so early an age, a young man of so much piety and worth, whose talents and zeal justified his friends in cherishing the belief that he was intended, by the Great Head of the Church, for more extensive usefulness therein; we derive some consolation from the declaration of Him who "spake as never man spake,"—"What I do thou knowest not now; *but thou shalt know hereafter.*" And we are led to the reflection of the poet:—

*"Not greatly to discern, nor much to know,
Mankind are born to wonder and adore!"*

"Mark the perfect man, and behold the upright; for the end of that man is peace."

SAMUEL WILLIAMS.

Chillicothe, 20th Dec. 1822.

The Attributes of God Displayed.

DREADFUL EARTHQUAKE AT ALEPPO.

We copy from the Religious Intelligencer the following account of this tremendous scene of devastation and confusion.

Aleppo, or *Haleb*, is one of the principal cities of the Ottoman empire, situated in an extended plain, but built on several little hills, on the highest of which the castle is erected, about 250 miles north of Jerusalem. Its population is estimated at about 250,000. The houses are large and commodious, all nearly of the same height, having terraces on the top, so that persons may pass from house to house without descending into the streets. It is encompassed with walls of hewn stone, about three miles in circumference, but including the suburbs, especially those to the north, the circuit of the city is not less than five miles. It is one of the cleanest and best built cities in the Turkish dominions; the houses are of hewn free stone, and some of the mosques rise to elegance and magnificence; these, contrasted with the tall cypress trees, give the whole a most picturesque appearance. But, "In one hour is so great riches brought to naught."

The following narrative of this most awful calamity is from the pen of Mr. Benjamin Barker, an agent of the British and Foreign Bible Society, who was preserved almost miraculously from the general destruction.

Garden of Ibrahim, Aga, near the ruins of Aleppo, Aug. 23, 1822.

"With a heavy heart I take up my pen to trace anew in my dejected mind the most dreadful of all events.* The wounds of affliction must bleed afresh when I recal to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty; or with their feeble hands trying, amidst the falling ruins, to extricate themselves and their relations.

"On the night of the 13th of August, about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations.

"I was at that time asleep on the terrace of my particular friend Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family.

"About half an hour previous to the great shock a light one was felt, when I took the precaution to draw my bed from under

*Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

a very high wall where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

"To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

"I recommended my soul to God, and embraced the latter resolution. In consequence I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time.

"The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

"How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

"I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half buried people assailing my ears; Christians, Jews, and Turks were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge him.

"After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Babelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark and perceived that it was not locked, but the great iron bars that went across the folding doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me.

While I was in that attitude, four or five Turks came near, and joined hands to pray in their accustomed way, calling out, 'Alla! Alla!' Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I quitted it than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

"A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees to render thanks to the Almighty for their preservation; but when the first transports of joy were over, the thought of having buried, or in danger of being buried in the city their friends and relations, made them pour such piercing lamentations that the most hard-hearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

"Two or three of those people who recognized me in that miserable condition immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings of a nature too poignant to be described.

"The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children, taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

"Early the next morning I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derche the French dragoman joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

"Of the European Jews, the Austrian consul Mr. Esdra de Picciateo, and a few others were crushed to death; and many thousands of native Christians, Jews and Turks perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser, Shogre,

Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pachalick of Aleppo.

"Of the interior as yet we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

"When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul Mr. Lesseps, who afforded me every possible assistance.

"I cannot too greatly admire the conduct of this worthy gentleman in the critical and afflicting position he is in. A father could not show more affection to his children than Mr. Lesseps manifests to his countrymen as well as to all those who are in want of advice or assistance.

"The next day, my friend Mr. Maseyk, came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

"My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects they have been able to save must be sold for their sustenance."

Aug. 29.

"I have happily been able to extricate from the ruins some of my papers, among which is the account of sales of the Arabic Scriptures."

From another account, transmitted by Mr. Barker, Consul at Antioch, we learn that the awful effects of this earthquake were very extensive; from Diabeker and Merhab, Aleppo and Scanderoon, Killis and Kahu Shekoon. The shock was felt at Damascus, Adeno, and Cyprus. Flashes of volcanic fire were perceived at various times throughout the night. There was nothing remarkable in the weather, or in the state of the atmosphere.

It is impossible to convey an adequate idea of the scenes of horror during that dreadful night. Hundreds of decrepid parents, half-buried in the ruins, imploring the succour of their sons; distracted mothers frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants; the crash of falling walls, the shrieks, the groans, the accounts of agony and despair of that long night cannot be described.

Aleppo, Antioch, and several other towns, thus became, in ten or twelve seconds, heaps of ruins; and, at the lowest computation, 20,000 human beings were destroyed, and as many more maimed and wounded.

Although slight shocks of earthquakes have sometimes been felt in this country, and a single town, Latachia, was partially thrown down about twenty-seven years ago, yet none very destructive is recorded but one, which happened about sixteen centuries ago, when one-third of the inhabitants of Antioch perished, when it contained 700,000 souls.

From subsequent letters it appears that the shocks of the earthquakes continued to be felt, at various times, up to the 19th of October; more than two months after the first fatal shock.

Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 145.)

It may be expected that the Poets will occupy a place in your Library. They ought not, indeed, to be wholly excluded. But the hill of *Parnassus* is lofty, and of somewhat difficult access, so that but few have attained the high honour of a commanding station upon its melodious brow. Its sides indeed are perforated in many a place by those who have scrambled along its sides, in hopes of penetrating to the *Castalian Spring*; but their temerity has been punished by the Patron of the Muses, for attempting to tread on forbidden ground. You will not, therefore, be dabbling with every pretender to this sublime art. And even among those who stand unrivalled for poetical genius, you have need to make your selection with caution, on account of the impurity of some of their sentiments, and the vulgarity of some of their words; but the greatest danger is where doubtful sentiments and even most reprehensible doctrines, are blended with sublime strains of poetry, and with purity and elegance of language. Even the pure and delicious waters of Zion have been rendered tasteless and even sickening by being blended, in the corrupt imagination of the Poet, with the turbid waters of heathenism, or incautiously mixed with the muddy streams of merely terrestrial origin.

Horace stands confessed among the *Latins* as a Poet of the most elevated genius. But while he has enlivened his Poem with all the fire of poetical genius, and graced it with all the flowers and elegance of human language, he has frequently degraded the majesty of his subject by the vulgarity, and, not unfrequently, indecency of his thoughts. What a pity that our youth should be led through this muddy stream, in order to arrive at a knowledge of a language now almost useless to the greater proportion of the world!

Homer among the *Greeks* stands unrivalled on account of the sublimity and energy of his poetry; and he is certainly much more chaste than the Latin Poet. *Pope* and *Cowper* have both opened a way by which the mere English scholar may approach the high hill of Olympus, and listen to the harmonious numbers and the undulating notes of this father of the Grecian Poets. It is, however, chiefly on account of the poetry, that you will be induced to read him, unless it be for the purpose of ascertaining a more correct knowledge of heathen mythology, and of heathen morality, and of contrasting them to greater advantage with the sublime, the simple, the consistent, and the pure theology of the gospel. You may, indeed, have your imagination fired by reading of

“That wrath which hurl’d to Pluto’s gloomy reign
The souls of mighty chiefs untimely slain;
Whose limbs, unbury’d on the naked shore
Devouring dogs and hungry vultures tore.”

But while you may admire the genius of the Poet, when he assembles,

“The gods in council on the starry hall”

and view the goddess flying

——“Swift o’er Olympus’ hundred hills”

to summons the imaginary deities of the poet, who

——“in long procession came
To Jove’s eternal adamant dome,”

you will not be much edified or delighted with his vivid description of the

——“fierce rage and pale affright”

of contending, snarling, and warring deities, who sport themselves with human blood and human misery. And neither will the doughty champion, the poet’s admired hero of the story, the wrathful Achilles, please you much better—whose enduring wrath made even his bosom friend say to him;—

“No amorous hero caus’d thy birth,
Nor ever tender goddess brought thee forth:
Some rugged rock’s hard entrails gave thee form,
And raging seas produc’d thee in a storm.
A soul well suiting that tempestuous kind,
So rough thy manners, so untam’d thy mind,——”

This description, indeed, is characteristic of those hardy virtues so famous among the ancient statesmen and warriors. But while you are ranging through these fields of Grecian Literature, pause a moment to contrast virtuous *heathens* with virtuous *Christians*. While *Achilles* smarts and rages under the lash of his sovereign’s injustice, and sullenly indulges in cold-blooded malice against even his own countrymen who are bleeding under the Trojan’s sword, *St. Paul*, instructed in the School of Christ, though far worse treated by his own countrymen, pours forth all the sympathies of a soul swelling with grief and love, even wishing himself “ac-

cursed with Christ for his brethren and kinsman according to the flesh."

Virgil, though you only hear him through Dryden's voice, will awaken all the musical powers of your soul. You cannot but sympathize in the sorrowful accents of the poet and his friends, lamenting over the fate of their hero, while they

—" Sit and hear the promised lay
The gloomy grotto makes a doubtful day.
The nymphs about the breathless body wait
Of Daphnis, and lament his cruel fate."

But how much more touching is the following apostrophe of the leader of Israel's choir!

"O my son Absalom, my son, my son Absalom!
Would God I had died for thee, O Absalom, my son, my son!"

Keeping in mind how far the inspired bards of Israel exceed the poets of Greece and Rome, both in the grandeur of their subject, and in the sublimity of their thought and expression, you may refresh yourself now and then, among the groves which surround the Æolian mount. It will afford you an instructive view of the various shades of the human character, and enable you to make a more accurate estimate of the merits and tendency of the two systems of religion—Paganism and Christianity. Even in the gods, so often introduced as the principal actors in these bloody scenes of ancient date, you will see human nature exalted and debased; for they were nothing more than human beings, invested with such and such attributes by the vivid imagination of the poet, for the purpose of heightening the grandeur and of increasing the solemnity of his Poem; and their frequent interference was announced for the purpose of accounting for the marvellous occurrences, so far transcending the power and sagacity of human beings, which he records.

The intermediate days between the bright morn of ancient science and the more effulgent rays which shine in modern days, you may pass over, as not being sufficient to repay for the time and labour you must expend to explore them, and muse yourself awhile among the bards of the "fast anchored Isle." The immortal *Milton*, whose sublime genius soared to heaven, and recounted the wars of the celestial regions, will fire your soul with devotion, while he illuminates your understanding with important truths. Yes, he will tell you with all the force of poetical energy, and all the pathos of a firm believer, how

"The infernal Serpent"——

———"with ambitious aim"
Against the throne and monarchy of God
Rais'd impious war in Heaven, and battle proud,
With vain attempt."——

Nor will he neglect to inspire your soul with a love and veneration for the man of invincible fidelity, by the example of

"Abdiel, faithful found
Among the faithless, faithful only he ;
Among innumerable false, unmov'd."

But your soul will be exalted to the highest pitch of devotion as well as filled with lowly reverence, at the sight of the *Son of God*, who, after expressing his acquiescence to the will of His divine Father, rose

"From the right hand of Glory where he sat,
As the third sacred morn began to shine,
Dawning through heaven"—

And with what eagerness will you view him in pursuit of the "rebel crew," mounted upon

"The chariot of Paternal Deity,
Flashing thick flames, wheel within wheel undrawn,"

while you see the rebellious hosts of heaven like

"Goats or timorous flocks together throng'd,"
———"headlong themselves they throw
Down from the verge of Heaven."

Nor will you be less delighted at beholding the uncreated Son,

"Girt with omnipotence, with radiance crown'd
Of majesty divine."

going forth to create new worlds, nor ceas'd until

"Heaven in all her glory shone, and roll'd
Her motions, as the great first Mover's hand
First wheel'd their course."

Milton's rebel Angels will shew you human nature in its worst form; for his prototypes were, it is presumed, all found among the turbulent spirits of the rough age in which the Poet lived.

Young, in his poetical lucubrations, will teach you

"To revere thyself—and yet thyself despise."

While he mournfully complains of

"The inextinguishable thirst in man
To know"—and to enjoy
"The momentary breeze of vain renown."

and endeavours to reclaim the Infidel from his delusive dreams of human greatness and happiness, by telling him that

"The visible and present are for brutes," and but
"A slender portion!"

he also sings of God, of Creation, of Redemption, and closes his bold and sublime song with death and immortality. With him, therefore, you mount the skies, and look down upon the

"Terrestrial citadel of man"

with a mixture of sorrow and delight. After having shewn you the emptiness of all earthly grandeur, and the short-livedness of "earth-born joys," he leads you to the living fountain ;

"Redundant bliss ! which fills that empty void
The whole creation leaves in human hearts."

With what irresistible swiftness does he lift your soul to the throne of the Eternal, and make you long after immortality, when he says ;

“ In ardent contemplation’s rapid car,
From earth as from a barrier I set out.
How swift I mount !” ———
———“ On nature’s Alps I stand,
And see a thousand firmaments beneath !
A thousand systems as a thousand grains !”

How much are we indebted to affliction for some of the finest sentiments, and some of the sublimest pieces of composition ! The exquisite grief of the Poet pressed from him some of the most hallowed strains of his immortal Poem.

In addition to the beauties and elegances of poesy, abounding in the two last mentioned authors, the pure strain of evangelical doctrine running through the whole, makes them an instructive companion for a minister of the Lord Jesus.

Notwithstanding the comparative paucity of truly poetical compositions, yet, when viewed in a cluster, they form no contemptible number, emitting rays of various brightness : while some mount to heaven and soar among the stars, others spread before you as on a canvass, in animated and vivid colours, the variegated beauties of the earth, not forgetting its lordly inhabitant, man. *Thomson* may amuse you with

——“ woodlands warbling”——while you
———“ trace up the brooks”

and

——“ Pursue their rocky channel’d maze
Down to the river, in whose ample wave
Their little Nereids love to sport at large.”

And from the opening blossoms of Spring, he will conduct you forwards to behold the ripening fruits of Summer and Autumn, and entertain you with a sight of

——“ gathering men their natural powers combin’d
And form’d a public ; to the general good
Submitting, aiming, and conducting all.”

After soothing all your powers to sweet tranquility by his smooth flowing numbers, and fanning you to rest with the gentle breath of Autumnal zephyrs, he will awaken you to prepare for the stern blast of a dreary winter’s night, when

——“ the lowered tempest”
“ The mountain thunders ; and its sturdy sons
Stoop to the bottom of the rocks they shade.
’Lone on the midnight steep, and all aghast,
The dark wayfaring stranger breathless toils,
And, often falling, climbs against the blast.”

With him also you may sit

“ High on the beetling cliff,” and
“ Let the classic page thy fancy lead
Through rural scenes”——

Nor will Thomson neglect to inspire you with veneration for the great Author of those seasons which afforded such variety of matter for his trembling and soaring Muse. Who can read the following lines without feeling an awful sense of the majesty of the great Supreme?

"These, as they change, ALMIGHTY FATHER, these
Are but the varied God. The rolling year
Is full of THEE. Forth in the pleasing Spring
THY beauty walks, THY tenderness and love."

Cowper unites the beauties of Poetry with the truths of Revelation, and while he teaches

"Domestic happiness," as the only bliss
"Of Paradise, that has surviv'd the fall"

he does not forget to

—"Recommend, though at the risk
Of popular disgust, yet boldly still,
The cause of piety, and sacred truth,
And virtue, and those scenes, which God ordain'd
Should best secure them."

And among other interesting subjects upon which he sung, even the preacher of righteousness may find much that is suited to his high and holy office. Yes, he will tell you that

—"the pulpit
Must stand acknowledg'd while the world shall stand,
The most important and effectual guard,
Support, and ornament of Virtue's cause."

—"In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation."

Goldsmith will tell you that

"From labour is health, from health, contentment springs,
Contentment opes the source of every joy."

And after toiling for the public good, and exposing yourself to public applause or censure, you can, from a consciousness of the purity and uprightness of your motive and conduct, retire within yourself, and with him exclaim,

"O blest retirement! friend to life's decline,
Retreats from vice—
How blest is he who crowns, in shades like these,
A youth of labour with an age of ease."

Beware of *Pope*. He enchants you with his flowing numbers, while he poisons you with his pernicious sentiments. He sings sweetly upon frothy subjects; and even in his "Essay on Man," the most admired of all, he confounds good and evil, and, in perfect imitation of his brother heathen, resolves all things into the decrees of immutable fate. Much of the delight which his "Messiah" and his "Vital Spark," and his "Universal Prayer" might afford, is lost by the necessary association of the work with the

man. You may, however, cull some flowers from him, if you are careful in your selection. *Beattie, Gray, and Campbell*, will each in his turn afford you some moments of relaxation from severer duties and studies.

We shall pass over other names, to introduce you to those, with whom, we trust, you have already formed some acquaintance. *Watts* you need not despise; but the *Wesleys* you will hold in the highest estimation; for, if they may not be ranked among the sublimest of poets, they are certainly among the most pious and spiritual. However, it may be questioned whether, in point of poetical excellence, you will find any thing superior to some of their compositions. You cannot read the piece of which the following is a part, without feeling your soul touched with the poet's fire, and your mind transported beyond the ken of earthly things:—

“Upborn aloft on venturous wing,
While spurning earthly themes I soar,
Through paths untrod before.
What God, what seraph shall I sing?
Whom but thee should I proclaim
Author of this wondrous frame?
Eternal, uncreated Lord,
Enshrin'd in Glory's radiant blaze!
At whose prolific voice, whose potent word,
Commanded nothing swift retir'd, and worlds began their race.”

“Lo! marching o'er the empty space
The fluid stores in order rise
With adamantine chains of liquid glass,
To bind the new-born fabric of the skies.
Downward the Almighty Builder rode,
Old *Chaos* groan'd beneath the God,
Sable clouds his pompous car,
Harnest winds before him ran,
Proud to wear their Maker's chain,
And told with hoarse-resounding voice his coming from afar.”

But to feel the force and to taste the beauties of this hymn, which is poetically grand, you must read the whole of it. Nor is the following less grand and sublime;

“Thou shin'st with everlasting rays;
Before the insufferable blaze
Angels with both wings veil their eyes;
Yet free as air thy bounty streams
On all thy works, thy mercy's beams
Diffusive, as thy sun's, arise.
Astonish'd at thy frowning brow,
Earth, hell, and heaven's strong pillars bow;
Terrible majesty is thine!
Who then can that vast love express,
Which bows thee down to me, who less
Than nothing am, 'till thou art mine.
High thron'd on heaven's eternal hill,
In number, weight, and measure still,
Thou sweetly order'st all that is!
And yet thou deign'st to come to me,
And guide my steps, that I with thee
Enthron'd, may reign in endless bliss.”

But the peculiar excellence of the Wesleys' poetry consists in the deep vein of piety which runs through the whole, and the pure stream of evangelical doctrine which flows so uniformly, and with which the mind is continually refreshed.

Perhaps it may be proper to close what we have to say under this head, by observing that, though it may be lawful on some occasions to introduce poetry into sermons, yet a copious use of it is by no means allowable. But this must be done, if done to profit, with a sparing and judicious hand, or the effect designed will be lost.

(To be continued.)

THE evils complained of in the following Letter, are sensibly felt among ourselves; and it were to be wished that some plan, similar to the Chapel-Fund in England, might be devised to remedy the inconveniences arising from the method of indiscriminate begging. It is with a view to wake up the attention of our Preachers and people to the importance of the subject that we publish the Letter.

LETTER FROM DR. CLARKE ON THE GENERAL CHAPEL-FUND,

Lately instituted among the Methodists.

To the Editor of the Wesleyan Methodist Magazine.

REV. SIR,

AMONG the many improvements which have been made of late in the external economy of Methodism, I consider your new mode of providing for the building of Chapels, and helping those that are in impoverished circumstances, one of the best. The former method of begging for individual Chapels, by sending persons to make Public Collections in various Circuits, was replete with evils. The Preachers employed in it were taken away from their regular labour in the Church of God, and sent over the nation on begging excursions; by which their own minds were but little profited, and the spiritual improvement of the Societies in their Circuits was greatly neglected. Much time was spent to very little purpose; for little was raised in this way. I have myself known an instance of a Preacher of no mean talents and address, after having travelled through several Circuits for upwards of *three months*, return home with *six shillings* clear of his unavoidable itinerant expenses! And I have heard of others not less unproductive.—It was then judged necessary, in addition to the Public Collections, to call at the houses of the most opulent and liberal members and friends of the Methodists' Society, and solicit their aid. This also consumed much time, though more productive than the former mode. But in process of time, it became very vexatious and oppressive; for those who were known to be liberal, were repeatedly called on for contributions; and not only Methodist Preachers, but various persons of our own and other denominations, soon found out the generous man, and the messengers of the Churches were seldom from before his door.—It is possible, though very improper, to *ride a free horse to death*: a maxim of our forefathers says *this should never be done*.—At length, many were wearied out, and becoming *bitter in spirit*, through these almost constant and irritating applications, shut up their pockets, and refused to give to any but such as were in their own Circuits.

All these exceptionable modes of raising money for Chapels were superseded by the *General Chapel-Fund*, instituted in 1818, and regulated by a sufficient number of wise and well-digested rules, which met at once with the approbation of all who knew them. By this prudent and enlightened ordinance, all itinerant

mendicant preachings in behalf of our Chapels are put down, to the great comfort of the Preachers, and relief of our almost incessantly harassed friends; and *one annual subscription and public collection in the month of February, are substituted for the whole.* The *proceeds* of this subscription and collection are put under the management of a Committee of prudent and discerning men, who have each year laid before them the *true states* of all the Chapels in the Connexion, that are in embarrassed circumstances, and the *grounds* on which their Trustees prefer claims for relief. When all these claims are diligently considered, and the quantum of relief proportioned to the comparative necessities of the different cases, a Report is made out, published, and sent through the Connexion, which has hitherto given universal satisfaction.

Though this institution has for its immediate object the relief of Chapels under heavy debts, by assisting them to pay their interest, yet it ultimately contemplates the liquidation of the debts themselves, when the annual collection, &c., shall become sufficiently productive for that purpose: but although this collection has gradually increased every year, since its institution, it has never yet enabled the Committee to realize any part of the *second* object of the plan: and indeed they could only pay a certain *per centage* on the claims preferred for Annual Deficiencies. At this I am surprised; and think the plan is either not sufficiently known, or not sufficiently understood. My own conviction is, that every member of the Methodist Connexion should be friendly to it, and be thankful to God that it was ever instituted. The Circuits have now that full quota of preaching, of which many were too frequently deprived when the former objectionable plans were in operation. Add to this, that the shops, offices, and houses of our people in general, need no longer be infested with delegated beggars from different circuits, who, with or without proper authority, were frequently pouring out their tales of distress and embarrassment on the ears of those who, because of their liberal character, were perpetually the first objects of attack in all those mendicant excursions. The money saved from this indiscriminate sort of distribution, they are now left at liberty to apply to cases in which both themselves and the Church of Christ are not less concerned. And it may be safely stated, that should the people who were in the habit of being so repeatedly called on, for various cases, in the same year, give but *one half* to the General Chapel-Fund, of what some were constrained to give to the frequent importunities of the above-mentioned description of visitants, this collection would be much more productive than it is; and should our friends and congregations contribute as they might do, the tale of chapel-embarrassment and distress would, in a short time, cease to be heard.

It may, however, be asked, "Is there any *grand principle* on which such Subscriptions and Collections should be raised?" Most certainly: for, if it be the will of God that the people should hear the Gospel, it must be his will that they should have suitable *places* to hear it in: and from the time when the houses of the primitive believers ceased to be sufficiently large to contain the Church of Christ, the necessity of the case showed them, that convenient buildings should be erected for the purpose of public worship; and their love to God and man induced them cheerfully to bear the expense of such buildings.

It is possible, I grant, to multiply Chapels where the case of absolute expediency does not exist; but this folly has had its day:—none can be now undertaken in the Methodist Connexion without the approbation of the Chapel-Building Committee; who, thoroughly sensible of the evils which the Connexion has already suffered by hasty exertions of zeal without knowledge, give their permission in no case where the expediency, is not evident, and the means of defraying the expenses are not either already provided, or in promising progression.

Thus the Connexion is guarded on every hand; the evils that have already existed cannot recur; the godly charity of helping to erect Chapels, where the extension of the work of God renders it necessary, and supporting those which have been already built for the accommodation of the numerous poorer Societies who could not themselves bear the whole expense, may come into full and confident activity; and those who give in such a cause, and on such grounds, feel that they are doing a work highly acceptable in the sight of God.

Several years ago, when travelling through Ireland with the REV. ADAM AVERELL, and observing the state of the people, their ignorance, poverty, and distress, and the necessity there was of stretching forth the hand of charity in their behalf; he observed, "The greatest charity in behalf of this people would

be to erect Chapels for them, that they might hear the pure word of God preached in them, and thus learn what is necessary for their comfort and happiness in both worlds."—This is a great and weighty truth, as it regards the poor of that kingdom; their misery arising, principally, from their ignorance and vice, and want of proper religious instruction being the cause of the whole. But it is also a *great charity to provide places of worship for the poor of this country*. For those Circuits which cannot wholly provide for their Preachers, we have established what is called the *Yearly Collection*. Many are glad to hear, and are saved through that hearing, who cannot, without assistance, provide their Ministers with the necessities of life:—thus the *Yearly Collection* helps to bear this burden. And the *Chapel-Fund* should be brought into such a state, as to be able to provide Chapels in such Districts, or to enable the people to bear the burden of those they already have. Where can there well be a greater charity than this, in reference to these poor departments of the Church of Christ?—I might add here, that in *sea-port towns*, such as *London, Portsmouth, Gosport, Woolwich, &c.*, from which *troops* are frequently sent out, and to which they are returned, there is the utmost need to provide Chapels, where thousands of religious soldiers and sailors (and many that are not religious) would rejoice to hear the preaching of the Methodists, had they places to assemble in. Already, in all the above places, our friends have incurred great expenses, and made themselves responsible for large sums to erect Chapels for the accommodation of those men,—men to whom the nation is under no ordinary obligation. Some of these Chapels were sinking under their own burthens, till this blessed plan was formed. Now, they derive from it considerable annual relief, though not as yet equal to all their pressing necessities. If such places get a more than ordinary share of the proceeds from the Chapel-Fund Subscriptions and Collections, who would murmur at it, when he considers the circumstances of the men in whose behalf these Chapels were chiefly erected? When *sailors* are in active service, they are able, in a measure, because of their pay, to bear their own burdens; but when it is otherwise, great distress must prevail in such places, and it is the duty of every British Christian to feel for, and help them: and on the plan already so often mentioned, they can do this with comparatively little exertion and expense. Let us, therefore, endeavour not only to assist those, and such like Chapels, to pay their annual interest for borrowed money; but to raise, for this Fund, such sums as shall annually *liquidate the debts* on Chapels, till, in process of time, those debts be totally annihilated.

I recur, therefore, to the *grand principle*. It is a *great charity to build Chapels for the accommodation of the poor*. I scruple not to say, with some of the Primitive Fathers, *Ædificare ecclesias, laetitia est*; "to build Churches, is an act of religious worship to God:" and it was ever considered so by the faithful, in all ages and countries, from the building of the tabernacle in the wilderness to the present day. I do not mean the building of Churches or Chapels to serve a *party*,—to be monuments of *pride* or *ostentation* to the nation, like many useless pompous piles in different parts of Europe,—or to provide a *living* for a man who may desire to make a *Trade of preaching the Gospel*; but the building of such as are generally erected among the *Methodists*, where the poor have the Gospel preached to them, and the Messengers of God labour, in season and out of season, in reference alone to the salvation of the multitude.

If considerations of this kind be pressed on the attention of our friends and congregations at the ensuing and subsequent applications to them for aid, I am satisfied that we shall have such an increase as shall enable the Chapel-Fund-Committee to effect all the purposes of this most excellent and benevolent institution. The burden being thus removed from the minds of Preachers and People, the former will go through their labour with delight, and the latter wait upon the Lord without distraction. The walls of Zion shall be salvation, and her gates praise; Jerusalem shall be in prosperity, and every where peace upon Israel.

Hoping that these observations will be received by the numerous readers of your useful Magazine, in the same spirit and concern with which they are written, I am, Rev and dear Sir, yours, truly,

ADAM CLARKE:

Millbrook, Nov. 30th, 1822.

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Lynn, March 21, 1823.

DEAR BRETHREN,

THE Lord of the harvest is favouring us with a good ingathering of souls on this District. Although many are the enemies to be encountered, yet truth is mighty and will prevail.

Our Camp-Meeting for the district in August last, which was held at Marshfield, was productive of much good. It is true we did not realize so much of the Divine power on the ground as we have on some occasions; but since then we have reaped the benefits of it. Prejudice has been removed, and the preachers have had access to many places, which before were inaccessible, and God has owned their labours in a remarkable manner. Several new societies have been formed, and the work is still progressing.

The Quarterly-Meetings have of late been quite interesting. Our Lovefeasts have been reviving and quickening to believers. Several Quarterly-Meetings have been visited with a glorious out-pouring of the Divine Spirit, particularly one held last month at Fairhaven, and also one at New-Bedford. At the former place during the exercises, twenty professed to find pardon; at the latter, fifteen. And the work at both places has been spreading rapidly. How many have been subjects of the work I am not able to ascertain; but from the best accounts should judge in both places not far from one hundred and fifty. In Fairhaven, thirty-eight offered themselves at one time, as probationers in our Society. On Duxbury circuit there is a good work; and one new society of about forty members has been raised. Scituate circuit is also sharing a gracious revival, and one new society has been formed on it. Martha's Vineyard for a year past has had a good work. In many of the stations, and on several of the circuits there is evidently a rising in Zion, and the prospect is of a more general out-pouring of the Spirit of God. There is also an increasing desire for perfect love in many societies, which, we hope, will continue to prevail, till all are filled with the fulness of God.

E. HYDE.

ANNIVERSARIES.

South-Carolina Conference Missionary Society.—We have received the Second Annual Report of this Society; from which it appears that the amount of Funds collected from subscribers and Branch Societies the present year, is, \$524 12 1-2. This Auxiliary has fourteen branch societies, from which \$419 12 1-2, have been received the present year.

After adverting to several destitute places as having a claim upon the Christian community for Missionary labour, the Report concludes in the following words:—

"These facts have enlisted the warmest feelings of your board, and whilst we direct your attention to these objects, we would say, *go on; increase your funds; create Branch Societies wherever it is practicable*; and the Lord will raise up men who shall lift the standard of the cross, and rear up churches where so recently the savage cry was heard, and the name of Christ unknown.

"We avail ourselves of this opportunity to express our gratitude to the young men of this city for the zeal exhibited by them, in forming a Missionary Society, that promises much aid in this good work, and we would say to others, *Go thou and do likewise.*"

Virginia Conference Missionary Society.—This Society held its Third Anniversary in the city of Richmond, March 3, 1823. The following is an extract from the Report:—

"The Board, in addressing this Society, can but call to mind an event, which has filled them with sorrow, and no doubt has produced the same feeling in the mind of every member present. They allude to the death of their worthy Secretary JOHN ALLEN. They cannot but express their veneration for his memory, and

their gratitude for his eminent services. But we must bow with due submission to the dispensations of Heaven—having this consolation, that he is now enjoying the rest prepared for the people of God.

“The operations of this Society since the last Annual Meeting have consisted chiefly in receiving reports and remittances from sundry Branch Societies established within the bounds of the Virginia Conference—making the number of branches to this Society eight—as the returns per the Treasurer’s Report annexed, will more fully show. We are happy to find so great a proportion of the christian community zealously engaged in promoting the cause of Missions—though some are yet halting between two opinions, not being able to decide entirely in their favour. But if man is a fallen being; if he can be restored by the religion of the Bible: if Missionary exertions are more likely to succeed in spreading this religion among heathens, than any other means with which we are acquainted, then indeed, have we a right to rejoice in proportion to the success with which these exertions have been crowned.”

The amount of money collected the present year, subject to the order of the Treasurer of the Parent Society, is \$484 33.

Female Auxiliary Missionary Society in the City of New-York.—This Society celebrated its Fourth Anniversary in John-Street Church, April 2, when the Annual Report was read and addresses delivered, shewing the importance of Missionary associations, and particularly the utility of Auxiliary Societies. The amount of funds in the treasury, is two hundred and one dollars and seventy-eight cents.

Poetry.

From the Wesleyan Methodist Magazine.

RECOLLECTIONS OF MATERNAL TENDERNESS, AND OF EARLY LIFE.

(From a Poem by MR. THOMAS PRINGLE.)

AH! while amid the world’s wide strife
We yet may trace that sweeter life,
Now fading like a lovely dream,
Why cannot Fancy’s power redeem
The glowing hopes, the thoughts sublime,
The feelings of our earthly prime?—
Can haughty Science ever pour
Such blissful visions from her bower,
As when that mother’s warblings wild
Had sooth’d to rest her sickly child,
And o’er my couch I dream’d there hung
Ethereal forms, with seraph-tongue,
Who told of former, happier spheres,
Exempt from pain, unstain’d with tears.

And when that gentlest human friend
No more her anxious eye could bend
On one, by young affliction prest
More close to her maternal breast,
I deem’d she still beheld afar
My sorrows from some peaceful star;—
In slumber heard her faintly speak,
And felt her kiss upon my cheek.
And oft, when through the solemn wood
My steps the school-boy path pursued,
I paus’d beneath its quiet shade
To view the spot where she was laid,
And pray, like hers, my life might be
From all ungentle passions free,—
Like hers, in pain or sorrow’s hour

My hope and stay that Holy Power,
To whom, even ’mid delirium wild,
Her prayer consign’d her weeping child.
O sainted spirit, (if thy care
An earthly wanderer yet may share,)
Still in celestial dreams return
To bid faith’s failing embers burn,—
While yet unquench’d the smoking brand
By worldly passion’s wasting hand!
Let fond remembrance oft restore
Each long-lost friend endear’d of yore,
And picture o’er the scenes where first
My life and loveliest hopes were nurst;
The heaths which once my fathers trod,
Amidst the wild to worship God;
The sacred Sabbath’s mild repose;
The social evening’s saintly close,
When ancient Zion’s solemn song
Arose the lonely banks among;
The music of the mountain-rills;
The moonlight sleeping on the hills;
The Starry Scriptures of the sky
By God’s own finger grav’d on high,
On heaven’s expanded scroll,—whose speech
To every tribe doth knowledge teach,—
When silent Night unlocks the seals,
And to forgetful man reveals
The wonders of eternal night,
In living lines of glorious light.